

SEPTEMBER 2007

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Lite **of the World?**

**Are we promoting a
watered-down Christianity?**

**How to be culturally
relevant without selling out**

**Army Survives
\$2.3 Million Fraud**

**The Gospel According
to Starbucks**

**Celebration OneTwoFive,
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Giving
Hope
Today

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Mission Statements

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

Salvationist informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda while engaging them with our biblical mission and purpose.

Faith & Friends

Are you sharing your faith? When you finish reading *Faith & Friends* in the centre of this issue, pull it out and give it to someone who needs to hear about Christ's life-changing power. You'll both be glad you did.



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CORRECTION: CCM member Louise Oates of Penticton, B.C., was mistakenly identified as Louise Coate on page 9 of our July issue. The editorial department regrets this error

Christianity Lite

Welcome back from your summer adventures. Savour the memories. This is the time of year we re-engineer our ministry programs to effectively meet mission objectives.

Our regular readers will remember that the July and August issues of *Salvationist* focused on connecting with culture through movies and sport. They are two powerful icons that dominate today's culture, and with which we must interact to maintain our own spiritual health and mission involvement.

Popular Christian culture lived out by many Christians in North America tends to be superficial or "lite." It doesn't have the depth of commitment expected by Jesus. This month, Colonel Glen Shepherd explores the journey The Salvation Army has taken from being a strong offshoot of Wesleyan Methodism to becoming an evangelical church. Have we lost some essential features along the way? Have we acquired new characteristics that contain a "Christianity lite" prominence in our Army culture? Author Dick Staub identifies various methods that have allowed the evangelical community to survive, at least for a while. Yet they also hinder it from being a robust counter-culture that demonstrates God's care for the impoverished and challenges the structures that keep the marginalized on the margins.

Reflect on your own ministry for the coming year. How could it impact the culture effectively? What change can you make so that you contribute to the transforming influence of God in your neighbourhood?

This month we introduce two new series. In one, various writers will help us explore the sayings of Jesus that shape our understanding of him and enable us to be effective ambassadors of his message. In the other, Andrea Brown, a student at Booth College, will take us on a journey through liturgical time. Salvationists are often criticized for being more doers than thinkers. We don't often take the time to contemplate and reflect on the events of the Christian calendar. Allow yourself to use sacred time to deepen your spiritual journey.

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Lite of the World?

by Dick Staub

How should Christians respond to a culture that has gradually declined into soulless pop superficiality? According to author and radio host Dick Staub, most tend to conform to it, combat it or cocoon from it. His new book, *The Culturally Savvy Christian*, offers an alternative. The following is an excerpt:

I want to make it clear that today, one can still find a robust remnant committed to reflecting the image of God through spiritual, intellectual, artistic, relational and moral vitality in every movement within Christianity—Catholic, Orthodox, mainline Protestant, fundamentalist and evangelical. Unfortunately, the predominant energy within American Christianity is in what I call “pop Christianity” or “Christianity-Lite.” This brand of faith tastes great but is less filling, and wherever it prevails, it is a source of impoverishment of faith and culture. Christianity, when it takes on these characteristics, is an imposter. People are seeking the way home to God, but pop Christianity cannot provide it. Yet for many today, Christianity-Lite is all they know, and the consequences are serious for both the religious and the irreligious.

Christianity-Lite’s cultural accommodation poses severe consequences for today’s spiritual seeker. When seekers become disenchanted with a diversionary, mindless, celebrity-driven and well-marketed but unsatisfying popular culture, if they turn to contemporary Christianity, they will often find those same qualities. We are witnessing the marketing of a Christianity-Lite that produces conversions instead of disciples. Dallas Willard reminds us of something anyone who reads the New Testament knows: Jesus never called anyone to be a Christian; he only called people to be disciples, individuals who would learn from him and obey all that he commanded. In place

of Jesus’ call to self-denial and promise of persecution and sacrifice, today’s consumer-oriented, commoditized Christianity offers Heaven in the future and fulfillment of the American dream now.

The sobering contrast between historic Christianity and Christianity-Lite is illustrated by my recent experience in China. There, I heard the testimony of an underground church leader who had spent 18 grueling years in prison, where he was beaten, chained and subjected to physical torture and psychological torment, all because of his profession of faith in Jesus Christ. His captors lied to

him, fabricated stories about infidelity on the part of his wife and a suicide attempt on the part of his son, offering to release him if he would just denounce Jesus Christ as Lord. He showed us the purple grooves in his wrist where the chains had penetrated his rotting, infected flesh, rubbing it down to the bones.

He wept as he told us of how close he had come to denying his faith so that he could avoid the escalating torture and be reunited with his family. Yet he resisted betraying his faith by concentrating on the example of Jesus, who, as the Apostle Paul said, “made himself nothing by taking the very nature

Bobbleheads and trinkets: Christian culture is often characterized by spiritual confusion, intellectual superficiality and marketing-driven values



of a servant” and “becoming obedient unto death” (see Philippians 2:7-8). Though severely tempted, the Chinese Christian could not turn his back on Jesus, who had suffered so much for him. In China, the house church movement has grown, despite persecution, because of the deep faith of Christians like this man, who view their suffering for their faith as normative, not heroic.

The day I returned to the United States, I found at the top of my stack of mail a postcard from a new seeker-sensitive church. It pictured a convict in black and white striped prison garb, a ball and chain attached to his ankle. I flipped the card over to read the message on the back: “Does going to church feel like going to prison? Not anymore!” The card went on to offer the seeker comfortable, stadium-style seating at a local cineplex, complete with popcorn, face painting and other fun and games for the kids, and, best of all, no preaching—just multimedia presentations and an inspirational talk designed to lead to greater success in life!

Is the gospel offered by this seeker-sensitive church the same as the gospel preached in China but adapted to our very different cultural milieu, or is this a completely different gospel? Is this simply a strategic accommodation that will produce a vibrant local church with the same kind of spiritual depth and maturity that I witnessed among Christians in China? The answer seems obvious. Christians are called to be the light of the world, not the lite of the world.

What kind of culture is today’s popularized Christianity producing? Again, the answer seems obvious. Instead of creating a robust, authentic culture, Christianity-Lite simply imitates the broader popular culture’s aesthetic in form and content. A friend of mine who was departing the pastorate after 20 years told me, “I embrace evangelical doctrine; I just can’t stomach its culture.”

My friend Ralph Mattson once put it this way to me: “If Christians were going to create a subculture, why did they have to create one that is so boring, imitative and uninspiring?”

Vibrant faith involves understanding Scripture, employing reason, benefiting from the lessons of tradition and engaging in a profound personal experience of God. From this kind of spiritual intensity flows cultural transformation. I once heard a

seminary professor summarize historian T. R. Glover’s explanation about the influence of early Christians on culture this way: the early Christians out-thought, outlived and out-died their pagan counterparts. This certainly cannot be said of pop Christians.

Illiteracy in Faith

There is ample evidence that in attempting to influence culture, Christians have jettisoned basic, historic Christian beliefs. Not only does Christianity-Lite fail to advance Christian beliefs and practices, but it has forgotten what they are! How else can you describe a situation in which most church-going adults reject the accuracy of the Bible, claim that Jesus sinned, believe that good works will persuade God to forgive their sins and describe their commitment to Christianity as moderate or even less firm? Our numbers indicate strength, but our shallowness betrays our weakness. We are a mirror image of a moralistic therapeutic deistic culture.

Born-again adults spend “an average of seven times more hours each week watching TV than they do participating in spiritual pursuits”

In the first century, Paul chided the church at Corinth because it was more influenced by pagan culture than able to influence it. In Revelation 2:4, John complained that the church at Ephesus had lost its “first love.” And he warned the church at Laodicea that although it thought of itself as rich, prosperous and in need of nothing, it was in fact “wretched, pitiful, poor, blind and naked,” and that, being “lukewarm, neither hot nor cold,” it would be spit out of God’s mouth (see Revelation 3:15-17). Such a church cannot influence culture, and Christianity-Lite is producing such a church.

Cultural Imitation

All my cautionary observations about evangelicals grieve me, for it was within evangelicalism that I got my start with Jesus. My critique is meant to be constructive and corrective, and I am not alone in my concerns. Within evangelicalism, many thoughtful people are troubled about the price we have paid for our “success.”

Some believe that in our quest for numeric growth, we have grown big but are shallow, producing a Christianity 3,000 miles wide but two inches deep. Others observe that our apparent success has been accomplished by conforming to American culture rather than transforming it, pointing out, as Alan Wolfe observed, that instead of theological, it is therapeutic; instead of intellectual, it is emotional and revivalist; instead of emphasizing a serving community, it is consumeristic and individualistic; instead of producing spiritual growth and depth, it is satisfied with entrepreneurialism and numeric growth. Instead of being a moral and spiritual beacon, evangelicalism is viewed as an important political and economic niche.

Ted Baehr, author of *The Media Wise Family*, reports, “Extensive research indicates that most Christians have the same media diet as non-Christians, though many Christians complain about the entertainment media. The same percentage of Christian teenagers as “non-Christian” watch R-rated movies with the same frequency.”

Researcher George Barna has also documented the increasing role of popular culture as an influencer in the life of evangelicals; he reports that born-again adults spend “an average of seven times more hours each week watching TV than they do participating in spiritual pursuits such as Bible reading, prayer, and worship.... They spend roughly twice as much money on entertainment as they donate to their church. And they spend more time surfing the net than they do conversing with God in prayer.”

In his book *Hollywood Worldviews*, Brian Godawa correctly observes that most Christians are on the extremes in their consumption of popular culture. They are either “cultural anorexics,” cut off from culture completely, or “cultural gluttons” who uncritically consume anything that comes along. My friend Russ Ward adds a third category, “cultural bulimics,” who indiscriminately gorge themselves on the worst of pop culture and then purge themselves through vociferous condemnation of those who produce it!

Barna’s research consistently exposes Christianity-Lite’s conformity to culture’s beliefs: “Only four percent of Americans hold to a biblical worldview,” defined simply as “believing that absolute moral truth exists; that such truth is defined by the Bible; and firm belief in six spe-

cific religious views. Those views are that Jesus Christ lived a sinless life; God is the all-powerful and all knowing Creator of the universe and he still rules it today; salvation is a gift from God and cannot be earned; Satan is real; a Christian has a responsibility to share their faith in Christ with other people; and the Bible is accurate in all of its teachings.”

Barna also indicates troubling trends in behaviour among the “born-again population,” including a higher divorce rate than the general population and patterns of consumerism matching those generally found in western society. Evangelicals condemn abortion and sexual immorality but are relatively silent about the accumulation of wealth and concerns for the poor. He notes particular concerns about the next generation: “The emerging generation of parents is the least likely of any demographic subgroup in the nation to possess—and, therefore, to transmit—biblical moral values. They will naturally impart to their children their own beliefs, and model and reinforce behaviours that fit their own values. Within the next quarter century we will likely see a state of radical moral amnesia in America.”

Christian “Cocoon”

Today, thousands of companies offer Christians cocooned options in radio, TV, websites, film, games, books, magazines, cruises, retail stores, clothing, resorts, retirement communities, insurance and amusement parks. Virtually every aspect of life can be experienced without the messiness of interactions with unbelievers.

However, the Christian entertainment culture is often characterized by the same spiritual confusion, intellectual superficiality, and marketing- and money-driven values as the broader popular culture. Christian use of the media has been primarily imitative, striving to look and sound like mainstream media while adapting the lyrical and moral content to the reductionist, feel-good gospel of pop Christianity. Generally, it lacks spiritual depth, intellectual firepower and artistic originality, and for the most part, it is satisfied with being a counterpart to the popular culture: entertaining and mindless, driven by celebrity, technological competence, good marketing and, above all else, profitability.

Many contemporary Christian musicians and young authors aren’t personally or stylistically predisposed toward cocooning, yet they are partnered with a vast network of Christian radio stations and distributed through a network of

Christian retailers that advertise themselves as places where listeners will never hear anything “offensive” and will always feel “safe.” The result is a diversion from reality and the perpetuation of feel-good Christianity-Lite.



This brand of faith tastes great but is less filling, and wherever it prevails, it is a source of impoverishment of faith and culture

In his book *All God’s Children and Blue Suede Shoes*, cultural observer Ken Myers warns that popular culture might swallow up evangelicals: “It might seem an extreme assertion at first, but I believe that the challenge of living with popular culture may well be as serious for modern Christians as persecution and plagues were for the saints of earlier centuries.... Enemies that come loudly and visibly are usually much easier to fight than those that are undetectable.”

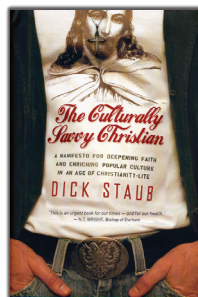
The Image of God

A strong case can be made that in trying to seize the opportunities offered by culture, contemporary followers of Jesus have been overwhelmed by its threats. Having rejected both cocooning and combat, a majority of today’s Christians have slid from a conciliatory and constructive engagement of culture to an attempt at relevance resulting in conformity. Christianity-Lite is not in a position to restore and transform culture because it is too enamoured of it and enmeshed in it. Alan Wolfe observes, “American culture is an enormously powerful force. It will change religion, just as religion will change culture.” Already, he says, evangelicals “are far more shaped by the culture than they are capable of shaping it to their own needs.”

This overall assessment of Christianity-Lite leads to a staggering conclusion. It seems fair to say that Jesus would not recognize the message and practices of Christianity-Lite. When it comes to finding God, in the words of the Beatles, “once there was a way to get back homeward,” but today, the very ones who claim to know the way, the truth and the life are obscuring the path.

Again, I believe that humans possess innate spiritual, intellectual, creative, relational and moral capacities, yet it seems clear that what we are seeing in Christianity-Lite is a diminishment of God’s image on the part of followers of Jesus. But we’re all in the same boat; today, irreligious and religious seekers each face a losing proposition: either the delusional cultural-blender style of spirituality or Christian religion in the form of Christianity-Lite.

This is a grim scenario, because every human since the dawn of time has intuitively sensed that, in the words of Joni Mitchell, “we’ve got to get ourselves back to the garden.” How does the noble idea of every human being created in God’s image—with spiritual, intellectual, creative, relational, and moral capacities—relate to Christianity-Lite? If neither culture nor contemporary Christian faith can show us the way, where can we turn? S



For more, pick up Dick Staub’s book *The Culturally Savvy Christian* (April 2007, \$21.95, cloth), used by permission of Jossey-Bass, a Wiley Imprint. Visit the author’s blog at www.dickstaub.com

A Time For All Ages

Bringing a new focus to the clock

by **Andrea Brown**, Student, William and Catherine Booth College

What is the one thing that we cannot function without? The one thing that silently dictates the course of a day, without us even realizing it is there? We always complain that there isn't enough of it, and it seems to be constantly "running out" or "flying by." It's something that is completely out of our control, yet controls us completely.

The answer is time.

None of us can escape it, even if we wanted to. While different cultures experience time in different ways, North Americans are preoccupied with the constant tick-tock of the clock. Time is all we have. It organizes our priorities and expresses our values. How should we as Christians view and practise time? In what ways has Jesus Christ transformed time for his Church?

Though we long for a more personal connection with Christ, it is often difficult in the face of life's pressing demands. While we know he is present in our whirlwind lives, he feels distant rather than near.

This experience of "holy hiddenness" is not a punishment from God but a gift. He is not bothersome or annoying, like the banker in the TV commercial who always follows us around with his hand in our pocket. God doesn't irritate us with his unwanted presence. Rather, we have the assurance of knowing that someone is always watching, present and working in our lives no matter how hectic the day. That is why it is a *hidden* gift. It is something we need to seek and become more aware of.

So how do we become more aware of Christ's presence?

Since the earliest days of the Church, Christians have found it helpful, even necessary, to keep track of time in special ways that help us remember God's work among us. For example, once a week we observe a day of worship. Then there are

annual observances to remind us of God's acts on our behalf. Christmas, Easter and Pentecost are familiar to all Christians, while many add Advent, Epiphany and Lent. In some traditions, even hours of the day are designated to call to remembrance what God has done for us in Christ. It may seem eccentric, out of date or not "Army" to observe seasons, days and hours in this

focus to our time—it creates a centre. Everything before Christ finds fulfilment in Christ, and everything since Christ finds its meaning by pointing back to Christ. It is as though, as followers of Jesus, we take the cruciform posture. Each of us, with feet planted firmly in the present, reach out one hand to grasp the past and the other to embrace the future. This is how


we bring the experience of Christ to where we are. We practise an awareness of time in which we stand centred at the cross.

Over the next number of months, I invite you to take a journey through sacred time—the Christian year. Together we will discover how all time finds meaning in the life and experience of Christ.

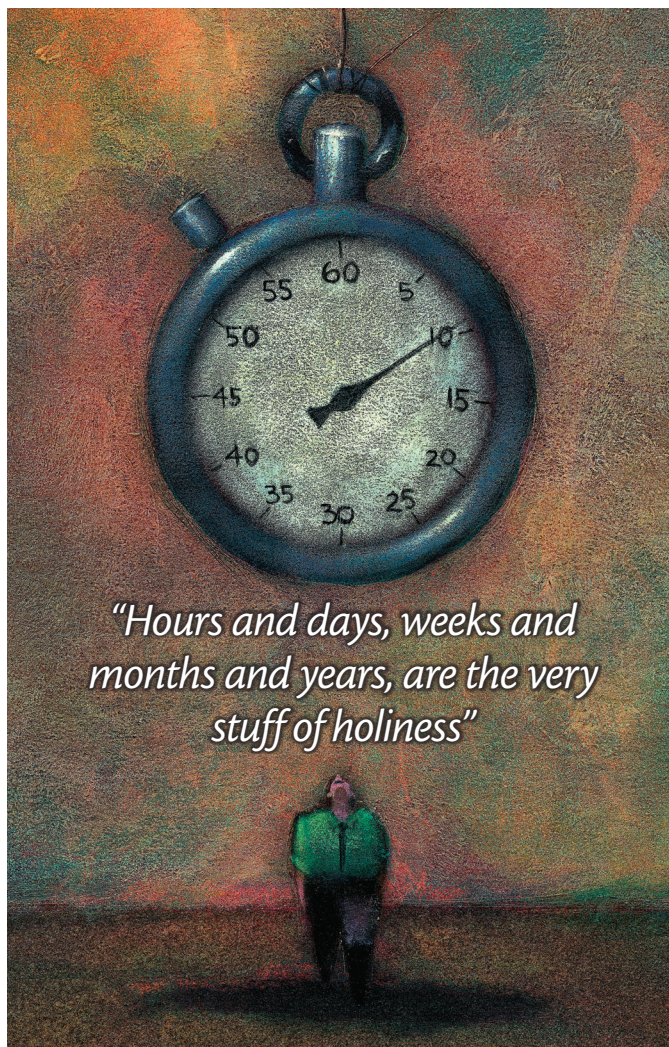
I have found that observing liturgy in practising church time is crucial to my faith. It helps me identify more with Christ and develop a greater awareness of God at work in my life. Typically, I follow the secular method of marking time, but all the organizational and time management methods I use do not address the restlessness for God I have in my spirit.

It may seem strange that, as a young adult, I would find this ancient church practice important, with its "counter-cultural" approach to time. But for me, the search for holy times and places is an expression of a deep hunger I have for the transformation of my life to greater Christlikeness.

Join me on a journey through the sacred life of Christ. As we reflect on various periods of the Church year, we will also look at

practical applications within the Christian community. I trust that this dynamic aspect of authentic Christian worship will strengthen our faith as we experience the events that centre and shape us as believers. 

Next Month: How to best make use of ordinary time



way, but it helps us become more aware that God is with us.

This observance by Christians is known as sacred time, liturgical time or, simply put, the Christian year. The Christian celebrates the saving events of God in Jesus Christ by marking those particular events in which God's saving purposes were made known through him. This helps give a



The Canadian Staff Band
as never seen before

celebration

ONETWOFIVE

Salvationists reflect on past, present and future as territory marks 125th anniversary

by Lt-Colonel Ray Moulton, *Editor-in-Chief*

The celebration of the Canada and Bermuda Territory's 125th anniversary was marked by memorable moments of joy, praise and spiritual challenge. From east and west Salvationists gathered in Winnipeg June 14-17 to reflect on our heritage, reaffirm our mission and rekindle our passion for winning the lost to Christ. New recruits and longtime soldiers recommitted to continue being The Salvation Army in their communities long into the future.

The weekend was marked by various events occurring at multiple sites. From a circus to a music concert, from street witness to small-group reflection, from multi-sensory prayer to the commissioning of new officers, there was something for everyone.

Following Friday afternoon officers' councils at William and Catherine Booth College, the opening celebration at Calvary Temple began with contrasting cultures of rap music and the bonnets and high collars of early years. Two characters were then introduced who would lead us throughout

the weekend in the unfolding drama of a retired Salvation Army officer (Major Brian Armstrong) cleaning out a trunk in his attic with his granddaughter (Alyssa Hoeft). At different points in the various meetings, we witnessed them reminiscing and questioning the usefulness of Salvation Army ministry, climaxing with a renewed understanding that our purpose is not frozen in collectables hidden in a trunk, but in a spirit of passion and enthusiasm that continues to live in each new generation.

On Friday night, the massed choir summed up the sentiments of the evening by reminding those present that "we're pilgrims on the journey ... surrounded by so great a cloud of witnesses," and concluding with the resolution, "May all who come behind us find us faithful."

Throughout the weekend, meetings were led by Commissioner M.

Christine MacMillan, then territorial commander, and Colonels Glen and Eleanor Shepherd, chief secretary and territorial secretary for women's ministries. The commissioner's messages acknowledged the Army's rich legacy of the past 125 years, as well as recognizing our present mission and anticipating our future ministry. While we are lauded for our contributions to people and communities, she acknowledged that the drift in recent years has sometimes been to cloistering in our places of worship.

"We are a Salvation Army that can no

Jabulani leads songs of praise and celebration



longer sit in our comfortable pews,” the commissioner commented. “Around the world we are going out with God’s grace into more countries than ever before, but we need to learn how to do more with less.” Citing her comments to the young people at the Saturday night youth event, she explained, “Jesus has not grown older with us. He is just as relevant as this generation needs him to be.”

Saturday proved to be a rich buffet of activities and experiences that engaged the hearts and minds of participants. Contrasting events included the discussion of “Faith and the City” led by Dr. Jonathan Chaplin at the ethics symposium and the family celebration “Under the Big Top,” where hundreds gathered for face painting, clowns, music, mime and a memorable appearance by the Canadian Staff Band in carnival attire. There were also places for conversation, prayer and deepening relationships with others and God.

What would a celebration be without great musical support? The Canadian Staff Band, Jabulani vocal group from Bermuda and the massed choir from Winnipeg enhanced the spirit of joy, reflection and commitment permeating the weekend. Beyond its support at the large scheduled events, the staff band also played and marched through the city streets, visiting parks and malls to let local residents know



Outdoor witness at The Forks

that The Salvation Army was celebrating in their city. In various meetings, Jabulani effectively led praise and worship, creating an awareness of God’s presence.

The Saturday evening ordination and commissioning service was particularly moving. Highlights included a video message from General Shaw Clifton and the valedictory address by Cadet Ashley Bungay. Just before the ordination, Cadet Nancy Braye sang the meaningful words, “We’ve found the source for all we need in Jesus’ name.”

Addressing the cadets, Commissioner MacMillan spoke from Paul’s letter to the Colossians, which he wrote while under

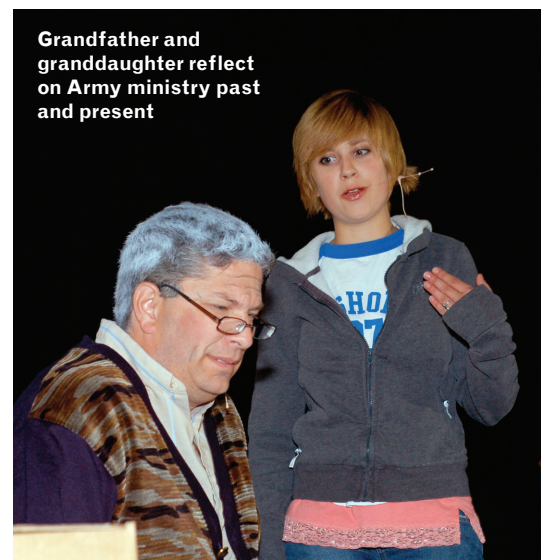
house arrest. She challenged them to break out of their own two-year “house arrest” at the College for Officer Training and go out into the ministry God has given them. Cadets then knelt at the holiness table to be ordained as ministers of the gospel, before receiving their commission. As they prayed, the video cameras captured the emotion of the new officers sealing their own personal dedication, conveying the sincerity of their individual covenants directly to the congregation. It was moving to witness these transactions with God as we supported their commitment through prayer.

Following a Sunday morning outreach event at The Forks, the weekend culminated with an afternoon meeting to recognize the new officers’ appointments and announce summer assignments for the second-year cadets. The territorial commander challenged the congregation to take the “Jesus of energy” found in the Gospels and follow his example by becoming the “energy of Jesus” in our neighbourhoods, impacting other lives for Christ. ☺

From a circus to a music concert, from street witness to small-group reflection, from multi-sensory prayer to the commissioning of new officers—there was something for everyone



New officers kneel in dedication during commissioning and ordination



Grandfather and granddaughter reflect on Army ministry past and present

New Kitchen Aids Toronto Breakfast Ministry

At last food can be prepared without the interference of birds flying overhead! Since 2004, front-line workers and volunteers for Toronto Harbour Light's breakfast and street youth ministries have had to prepare meals at the Army's distribution warehouse in another part of the city. The move was made necessary when the corps had to relocate to make way for demolition and the construction of a new multi-million dollar Army facility to replace the former building on Jarvis Street. As the open space of the warehouse presented significant challenges for food preparation, an enclosed kitchen has now been created, complete with stoves, steamers, fridges, freezers, a washer and a dryer. It allows for a safer, more hygienic environment and a more enjoyable place in which to make preparations to serve the needy of Toronto's downtown city streets.



Surrounded by Army workers and volunteers, Mjr Doug Binner, DSP—corps ministries, Ont. CE Div, officially opens the new kitchen, which will benefit Toronto Harbour Light's breakfast and street youth ministries

Young Teens Make A DIFFERENCE



Photo: Brennan O'Connor, Mississauga News

Students Karanpreet Kang and Kiranpriet Kaur present a cheque for \$1,000 to Cpt Catherine Skillin and CSM Colley Jackson of Mississauga Temple CC, Ont., for use at the Joyland School in Kenya

In order to develop a sense of global citizenship, students at Khalsa Community School, a private Sikh religious school in Malton, Ont., learn to understand the difficulties experienced by others and how to actively help the less fortunate in our world.

Earlier this year, some Grade 8 students noticed a TV infomercial about orphaned children in Africa who couldn't attend school because of AIDS, HIV or lack of financial support. Appalled at the situation, the students decided to help. They organized a bake sale that ended up running for an entire week and raised \$1,000.

After consulting with their teachers, the students asked Captain Catherine Skillin, associate CO, Mississauga Temple Community

Church, to find a needy school in Africa. She agreed, and with the help of The Salvation Army's world missions department, selected the Joyland Primary School for the Physically Disabled in Kenya.

On Friday, March 30, Captain Skillin and CSM Colley Jackson, a former missionary teacher in Africa, gave a one-hour presentation on the Army's work in Africa and the specific needs of the Joyland School. Following the presentation, the students presented them with a cheque for \$1,000 and were assured that The Salvation Army would send the money directly to the school for its use.

(From a report by Hugh McDonald, staff advisor, Khalsa Community School)

Did you know ...

... Lt-Col Alida M. Bosshardt, OF, known as the "Angel of Amsterdam," was promoted to Glory in June? Over two days, more than 3,500 paid their respects to the well-loved woman who ministered for more than 50 years in the red-light district of the Dutch capital

... August 1 marked the centenary of scouting? To acknowledge the occasion, General Shaw Clifton sent a congratulatory message to Army scout leaders around the world

... starting this month, students living in residence at William and Catherine Booth

College will receive a free membership in the YM-YWCA in downtown Winnipeg?

... Dante Hiscock has released a second CD of vocal music entitled *Calvary's Cross*? The nine-year-old junior soldier of Lewisporte, N.L., continues to delight audiences in Eastern Canada with his vocal artistry and has been nominated for several music awards for his performances

... the American Bible Society has made its Bible Resource Center, previously available only to scholars, available online to all Internet users? Visit the site at bibles.com/bibleresources

... researchers at the University of Texas in

Austin have found that college graduates are more likely to maintain their religious beliefs than those who never move into post-secondary education?

... Pernel Goodyear, leader of the Army's Freeway CC in Hamilton, Ont., was one of 35 finalists of the 35 Under 35 National Recognition Project? Sponsored by various Christian organizations, the project received hundreds of nominations for young men and women whom God is raising up across Canada to provide significant leadership

... Salvation Army ministry is conducted in 175 languages around the world?

U.S. Ambassador Brings Goodwill to Moncton

On May 17, U.S. Ambassador to Canada David Wilkins visited Moncton, N.B., as guest speaker at the annual Red Shield luncheon. The ambassador gave his assessment of Canada-U.S. relations and offered his heartfelt thanks to Canadians for their assistance following the events of 9/11. Thanks to the organizational skills of local advisory board members David Holt and Brian Forbes, the afternoon was an exceptional opportunity to promote Salvation Army programming in the area.

Viewing the Army display, from left, volunteer Bill Whalen (Hawk Communications, Moncton); Ambassador David Wilkins; David Holt, chair, Moncton Advisory Board



Army Hosts Victorian Tea

This past spring, The Salvation Army women's ministries in Penticton, B.C., hosted a Victorian tea. Attractive china cups and a special cake added to the enjoyment of the event, attended by some 30 women from the corps. "A Visit with Fanny Crosby" highlighted the gathering, with songs and a skit depicting the life of the great songwriter.



Women dressed in period costume partake in the festivities

Young Salvationist Becomes Local Celebrity

Earlier this year, Salvationist Becky Puddicombe of Niagara Orchard Community Church in Niagara Falls, Ont., became known as the voice of Niagara Falls in CBC television's search for *The Seven Wonders of Canada*. It all started when CBC Radio One was looking for a high-school student to debate on-air with another teen from the Bay of Fundy about why their part of the country should be considered as one of Canada's seven wonders. Then a Grade 12 student at Westlane Secondary School, Becky was chosen for the job. Her initial interview on *Sounds Like Canada* was followed by a second radio appearance, three front-page stories in the *Niagara Falls Review*, a guest spot as a DJ at a local radio station and four interviews on CBC-TV's *The National*.



Becky Puddicombe is interviewed for CBC-TV

"Because my parents (Captains Mike and Karen Puddicombe) are Salvation Army officers," Becky comments, "I have lived in Victoria and Richmond, B.C., Toronto, Yellowknife, St. Albert, Alta., and Niagara Falls. While they each have their unique things that make them beautiful, there is nowhere in Canada like Niagara Falls."

To recognize her contribution to the City of Niagara Falls, Becky received a special commendation from the Niagara Parks Commission and was also presented with the Key to the City by Mayor Ted Salci.

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Taking the Fear Out of Biblical

How do I know that the Bible is accurate? What difference does it make? Where can I find all the answers? How to avoid four flawed approaches to studying Scripture



We evangelicals have always had a very high view of biblical authority, seeking to base everything we believe and do on the witness of Scripture. And rightly so. The Bible is the authoritative Word of God. However, there are a lot of different ideas about just *how* we should interpret the Bible, and popular approaches to biblical interpretation are not necessarily the most faithful to Scripture itself.

Hebrews says that God's Word is "sharper than any double-edged sword" (4:12) and a sword is dangerous if not handled with care! We must think carefully then about the assumptions we make when reading and interpreting the biblical story. The following are four faulty ways of understanding the Bible that are prevalent in popular Christian culture.

1. The Bible as Dictionary

Like many evangelical Christians, I grew up thinking of the Bible as a reference book made up of a series of propositional truth statements. To answer any given question, all I needed to do was look up such and such a verse, and I would find the solution laid out for me in plain logic.

The reality is that the Bible is not nearly that simple. It is a complex collection of literature comprising several different genres, including poetry, legal codes, prophecy, letters, prayers, proverbs and apocalyptic literature. Interpreting it well requires attention to context, literary form and, most importantly, the unifying shape of the biblical story as a whole. The Bible gives us a storyline that stretches from God's creation in Genesis to his re-creation in Revelation. Attention to the larger biblical framework is key to understanding the

particulars of Scripture.

In a dictionary, every definition has equal weight. But Bible verses do not all carry the same weight. 2 Kings 2:24 is not as important as John 3:16. We can't simply open the Bible to any verse and interpret it outside of its context. As with any story, there are certain events and people in the Bible that are more crucial than others. We need to always keep the important events—such as the Incarnation, Crucifixion, Resurrection and Ascension—in view when we approach Scripture. Reading a biblical passage with an awareness of its place in the larger story helps us to be faithful interpreters.

2. The Bible as Textbook

As evangelicals, we have been so focused on establishing the accuracy of the Bible that we have often treated it as a history or

Interpretation

by James Pedlar, Community Ministries Director, Quinte Region CFS, Ont.

science textbook. We read the Gospels as if they were simply a set of sterile facts about what Jesus said and did. Likewise, we often treat the creation accounts literally, as a scientific record of the beginning of the world, because we are so intent on establishing the reliability of the Bible in response to the challenge of evolutionary theory.

However, when we read the Bible with this mindset we are likely to miss the literary nuances that give Scripture its rich quality. People in biblical times didn't write history the way we write history today. Historical accounts didn't need to stick to the "bare facts" in order to be "true." Biblical writers made abundant use of literary devices such as symbolism, metaphor, irony and allusion.

This is not to say the Bible is not historically true, but rather that the Bible gives us an *inspired interpretation* of history—a Spirit-infused perspective on the meaning of the historical events in which God has chosen to reveal himself to humanity. The literary qualities of the Bible are part and parcel of that inspiration.

3. The Bible as Personal Property

Many Christians treat the Bible as their own personal possession—something they read at home, in private, and that God uses to speak to them personally by his Spirit. The assumption is that we don't need to worry about what the Bible says to other people, just how it applies to our own lives. When we read Scripture, we tend to look for the part that is "about us," that applies to us on an individual level.

The Bible, however, is no one's property. It is a public book, given by inspiration of God for the whole people of God, so that we can bring the gospel to the world. We must listen to Scripture together in order to hear God speaking to his Church. Not every passage needs to be interpreted through the lens of our personal experience.

When we read the Bible, we don't read it alone. We read it alongside other Christians in the body of Christ—biblical commentators, pastors, friends or witnesses from the past such as St. Augustine, Thomas

Aquinas, Martin Luther, John Wesley or Catherine Booth. These "voices" can assist us as we struggle with the more difficult verses. We don't need to try to figure out everything about the Bible on our own. People have been asking the same tough questions for thousands of years.

4. The Bible as Answer Book

Sometimes we assume that the Bible should tell us everything we need to know. We think we don't need any other books or learning, because the Bible has it all. History, science, psychology ... no matter what our question, we assume the Bible has a pat answer. Of course, the reality is that the Bible is silent on many subjects, but that does not diminish its value.

In their *39 Articles of Religion* (1562), Anglicans refer to "the sufficiency of the Holy Scriptures for salvation." If we understand the Bible as "sufficient" for salvation, we emphasize that Scripture was given for a purpose—not to answer every question, not to address every field of inquiry, but to enable us to come

to know the true God and experience his salvation.

Rather than becoming waylaid by speculative questions that are irrelevant to the gospel story, we should recognize that even the Bible has its limits. Although God has chosen to reveal himself to us through his Word, our limited human understanding is not able to fully grasp him. Only when Christ returns will we know him in all his glory. In the meantime, we can trust that what the Bible tells us about God is *sufficient* to guide us into the life abundant.

To be faithful interpreters of Scripture, we mustn't allow popular trends to dictate our approach to biblical interpretation. The Bible is not a dictionary, textbook, personal possession or answer book. It is the unique, sufficient and authoritative witness to God's self-revelation in Jesus Christ. This grand story of salvation has been passed down to us as a gift. If are wise, we will learn to read more deeply and listen more fully to what the Spirit is saying to the Church. **S**

*We can't simply open
the Bible to any verse
and interpret it outside
of its context*



From Sandals to



Newfoundland Salvationists explore discipleship at provincial congress

by Major Marvin Youden

Covenant renewals, fresh commitments to Christ and transformed thinking were among the results of the 2007 Newfoundland and Labrador Provincial Congress held at Corner Brook June 22-24. Salvationists gathered from around the province at Corner Brook Temple and the Pepsi Centre to worship, fellowship and learn what it means to be a disciple of Jesus Christ. The theme—Discipleship: From Sandals to Cyberspace—was presented in various worship events, plenary sessions and workshops, through an integrated approach incorporating people of all age groups.

Without the commissioning of cadets that has been a feature of past congresses, this year's event took on a different approach and became a forum for Salvationists to participate in intense worship and in-depth learning. Corps Sergeant-Major Howard Bridger of Triton summed up the change: "The usual excitement and celebration that came with the commission-

ing was replaced with a more concentrated preparation of all Salvationists for ministry."

Bandmaster Rex Piercey of Lower Trinity added, "There was something for everyone, young and old. This congress had a good balance of music types, a variety of singing styles and a great focus on teaching, all centred around one theme."

Alvin Wiseman of Corner

Weekends like this give me the assurance that The Salvation Army is marching along."

The congress began Friday night with a session for officers and selected lay leaders on the importance of covenant. During the meeting, Colonel Glen Shepherd, chief secretary, led a farewell tribute to Commissioner M. Christine MacMillan, then territorial commander, as this was her

she concluded about her life that "it is God who carries me and God who inspires me all along the way." She emphasized that the most important thing is not who we are or what The Salvation Army is, but who Jesus is. "By our living," she declared, "together we advance God's Kingdom." The meeting culminated with the signing of officer and leader covenants during deeply moving and sensitive moments around the place of prayer.

Saturday morning began with a plenary session on the Call to Discipleship. Lt-Colonel Wayne Pritchett, a native Newfoundlander on his way to a new appointment at IHQ, was the guest Bible teacher throughout the weekend. "We share a lot in common," he said. "Conversion, calling and commitment." Pointing out that the essence of the call to discipleship is crisis and process, he suggested Salvationists are good at facilitating the crisis but need to follow through more on the process as they seek to be Christ's followers.

"This year's congress is a port from which we now set sail rather than a harbour in which we have anchored"

— Mjr Junior Hynes, DC, N.L. West Div

Brook Citadel reflected the feelings of many when he spoke about the misgivings he had prior to the event. "I awaited this year's congress with cautious optimism," he said, "somewhat fearful of what to expect. But my fears were all for naught because in spite of them God blessed us.

last official engagement before leaving for her new appointment. In her response, the commissioner noted her personal connection with Corner Brook, having spent time there with her retired grandfather, Major Jesse Lodge. As a teenager, she had been involved in an Army youth event where

Cyberspace

Delegates then dispersed to a number of smaller sessions that further explored the theme of discipleship in its various forms. Workshops covered such topics as worship, prayer, witnessing, mentoring, living with tragedy and integrated mission. During the same time, small groups of Salvationists moved to nearby Margaret Bowater Park for a prayer walk.

Despite the rain that forced activities inside, the Saturday afternoon family gathering was a big hit with young people and parents alike. Based on the theme God Loves You, the program included music by Grounded, a Christian rock group from Halifax, magic, face-painting, a bouncy castle

and many other fun activities. The Canadian Bible Society gave away Bibles and balloons with a special message, while men's fellowship members served hot dogs, hamburgers and cold drinks. Jane Ash, youth director at Corner Brook Temple, described the event as "a great afternoon of fun, food and fellowship" that led to several inquiries about Sunday school and vacation Bible school.

Saturday evening's praise and celebration session at the Pepsi Centre focused on the Cost of Discipleship and featured a variety of worship, drama and multimedia components. Musical items were shared by Corner Brook Temple Band, the Deer Lake worship team, the congress youth choir, the rock group Grounded and vocalist Irene Bridger. In his message, Lt-Colonel Pritchett spoke about the claims of Jesus upon his disciples and pointed out that there are no "cheap crosses" in the Christian life.

The evening session was followed by a youth bash at Corner Brook Temple. Nicole Butler of Corner Brook Citadel described it as "an awesome get-together of young Christians." She praised

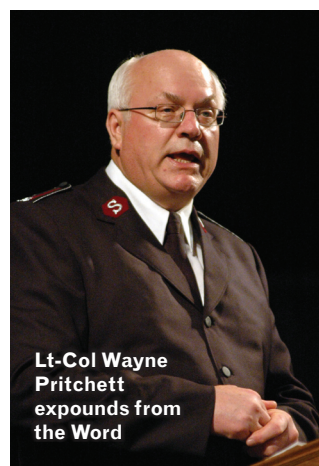
A New Chapter Begins

Reflecting on the congress, Major Junior Hynes, divisional commander for the host division, N.L. West, said, "Our hearts are overflowing with gratitude to God for his out-poured blessings on the preaching and teaching of the Word and all our planning efforts. We thank him for the many answers to prayer we have experienced."

"In many ways this was a history-making congress for this province. Except during the war years, Newfoundland congresses have always included the commissioning of cadets. Many were obviously concerned whether a congress gathering would have significant meaning or purpose without this component. Yet its success clearly indicates that Salvationists here value more of the congress experience than just the commissioning of cadets, even though we miss the sacred impact of this event."

"It was also a record-breaking congress in terms of finances. We are delighted with the excellent responses from officers, soldiers and friends of the Army who gave exceptional donations and offerings to help cover our costs. The income surpassed that from any previous congress, thereby helping us come much closer to a balanced budget."

Newfoundland Salvationists have turned a new chapter in their history with Congress 2007. "We have been inspired and challenged to dig deeper into this matter of discipleship," says Major Hynes, "and to follow through more intentionally in our corps programs during the coming year. Having been challenged by the Word and 're-fitted' by the Spirit, we should look back on this year's congress as a port from which we now set sail rather than a harbour in which we have anchored."




Lt-Col Wayne Pritchett
expounds from
the Word

the music of Grounded and pointed out the significance of fellowship among the young people. "It's amazing what touches a young person's heart. We saw God's mighty hand at work and young lives that were on fire for God."

Major Robert Kean, who led in a time of outdoor street ministry, said it was "a tremendous night of presenting Christ one-on-one to the people we met. The response was overwhelming, both by the young and the old, and only God knows what the eventual outcome will be."

Sunday gatherings included a morning holiness meeting on the Christlikeness of Discipleship and an afternoon "sending out" session on the

Challenge to Disciples. Both sessions featured the same combination of music, video, narration, prayer and preaching as was witnessed on Saturday night. Added to the music roster on Sunday was nine-year-old Dante Hiscock, who sang in both meetings. Following Lt-Colonel Pritchett's messages, many Salvationists knelt at the large mercy seat, shaped in the form of a cross, making fresh commitments of their lives to Christ or praying for unsaved family and friends. The meeting culminated with a "sending out of the disciples" by Commissioner MacMillan, who led the congregation in a stirring rendition of *I'll Go in the Strength of the Lord*. 



Comr M. Christine MacMillan, former TC, interviews three second-year cadets during the Saturday evening meeting

Oxygen = Formation

Breathing in the Spirit

by Clint Houlbrook, editor, *SendTheFire.ca*

Take a deep breath. Fill your lungs right up. Now hold it for a second, then exhale slowly. Congratulations, you are alive! You just consumed oxygen and sent it firing through your system to fuel all your body's cells. Just as oxygen sustains our physical lives, it also feeds fire and is crucial for it to stay alive, gain intensity and grow.

At *SendTheFire.ca*, the territory's website for our younger generation, oxygen equals formation—specifically spiritual formation. In this case, the “oxygen” is what gives us life and helps us grow in our journey with God.

Through the site, today's youth are being engaged in conversation as together we explore how we are formed spiritually. They are encouraged to respond as we look into how our minds, attitudes, actions and words are being shaped, and by who and what they are being influenced. We're also delving into specific ways that God wants to breathe life into us and form us by his Holy Spirit. In short, we're encouraging our younger generation in their journey with God.

One of the ways we are exploring our formation is through assessing the culture in which we live. Popular culture and mass media have a huge impact on shaping our attitudes, perceptions, values and actions. As Christians, we are called to live according to Kingdom values and to be like Christ in our actions and attitudes.

In North America we are consumers. We can't get enough “stuff.” The corporate world knows this and is all too willing

to keep feeding us their products and messages. Everyone and everything has a message behind it or is telling a story.

Perhaps the biggest storyteller in today's youth culture is the entertainment industry, with movies and music being the two heavy hitters. They are constantly bombarding our eyes, ears and minds with messages that may or may not line up with our call as Christians.

At *SendTheFire.ca*, we have a com-


ponent called “Culture Bytes,” in which we regularly review recent movie and music releases that our young people are watching and listening to. We pose some thoughts to stimulate conversation and help us discern what messages are shaping us and in what way they are attempting to do so. By having conversation, we're helping others discover for themselves the messages, what they believe, why they believe it and where God is in it all. We're

really just trying to encourage young people to have their wits about them as they engage the culture they're in, and to look for God at work in it instead of mindlessly consuming it.

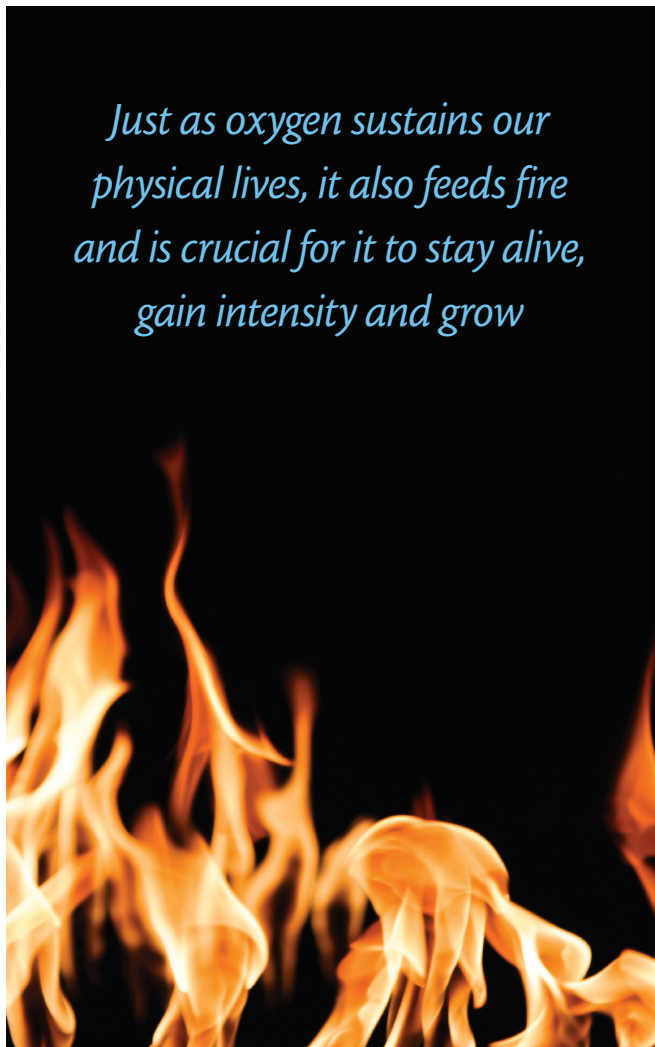
What does this look like exactly? Well, a review of the band *Fall Out Boy* posed the thoughts: “Sex sells. What do you think when you hear someone singing about a one-night stand?”

For the movie *Amazing Grace*, we asked the question: “Do you think God cares about human trafficking, slavery and racism? If so, why?”

Spiritual formation is something that takes time, energy and conversation. We're passionate about this and are available as a resource to this end 24/7—365 days of the year. Let's keep working together this fall to engage our younger generation in the process of their spiritual development.

For all the young people out there: don't suffocate! Stay connected. Keep your eyes, ears and minds open and engaged, and keep breathing in the life-breath of the Spirit of God. Remember, *you are the fire!* 

Just as oxygen sustains our physical lives, it also feeds fire and is crucial for it to stay alive, gain intensity and grow



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School's Back

How to help your child succeed and grow in the coming year

by Major Kathie Chiu

Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.

Hey, that's my toy!" Evan yells. "No, it's not!" Nathan shoots back. "You're just trying to get me into trouble."

"Mommm ... Nathan took my toy," Evan shouts from the backyard, to the delight of all our neighbours, I'm sure.

"I did not," whines Nathan.

* * * * *

Those "lazy days of summer" have turned into every parent's nightmare. If I hear those two boys fighting one more time I'm going to go absolutely bonkers! Yes, I know, I said I couldn't wait for those dreamy days of endless fun in the sun. I take it back. I need to go to work. I need a rest from my vacation. Thankfully, school is just around the corner.

Yet school brings its own set of worries. Even though they call it public school, the costs add up. There are new clothes to buy, school supplies, backpacks, pencil boxes, and don't forget the right lunch bag. It has to be cool—not one of those "baby" ones. When you figure in the peer pressure to have all the right accessories, such as iPods and cellphones, what's a parent to do?

Of course, there are more than just the financial costs. School brings a different sort of peer pressure to our kids. My work as an Army officer in our community brings me in touch with issues that scare the parent in me—bullying, drugs (yes, even in elementary school), early sexual experimentation.

Parents today have a lot to be concerned about when they watch their children board the bus in the morning. There are options, of course—Christian school, home school, moving out to the middle of nowhere. But, for some parents, considering these options is as far as they get.

Parental Stress 101

What can a parent do when faced with the realities of our public school system? First of all, pray. It seems simple, but prayer is the most important thing we can do when sending our children out into the world. The Apostle Paul wrote, "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to

this. Otherwise, volunteering at evening concerts or attending parent meetings is a good start.

- **Communicate regularly with your child's teacher.** Most teachers are online and the occasional e-mail can help you keep tabs on how your children are faring.


- **Learn all you can** about the issues that your children face. The more you know, the better equipped you'll be to help them cope.

Making the Grade

Children have a big adjustment to make as the new school year gets closer. Who will be in their new class? Will they like their new teacher? What should they wear?

These tips can help your child have a better back-to-school experience:

- **Keep things positive.** If you're excited and confident that they will do well, your children will adopt the same attitude.
- **Arrange with another parent** to travel to school together. Your child will have someone to share the excitement with and talk to along the way.
- **Let kids pick out a new outfit** for the first day of school. This gives them something to look forward to.
- **Let kids make their lunch** and pack their favourite treat for the first day. I put little encouragement cards in their lunch bags (for example, "I'm proud of you" or "I know you can do it").
- **Put aside extra time** in the evening before bed to spend with your children, listening to them talk about their day.

It's not easy being a parent these days and even scarier being a child. Thank God we have his promises to see us through. Here is one I lean on daily: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight" (Proverbs 3:5-6 NIV). 

Online Resources

- sedl.org/pubs/catalog/items/fam33.html
- momsintouch.org
- crosswalk.com/parenting
- christianitytoday.com/parenting



God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:6-7).

Here are a few other suggestions to help calm your nerves as you send your kids back to school:

- **Get involved in your child's school.** Students whose parents are involved perform better in school. Some employers will allow flexible schedules to accommodate

Cut Off From the Roots

Is The Salvation Army in danger of losing its Wesleyan heritage?

by Colonel Glen Shepherd, *Chief Secretary*

As I looked out the window of our plane, high above Kamloops, B.C., I could see the North Thompson and South Thompson Rivers join—each with its own identifiable colour. At the point of junction the two colours and the currents they traced were distinct. Yet, only a few miles downstream, the Thompson took on a new hue, a blend of the two currents that comprised it.

Christianity, says Richard Foster in his book *Streams of Living Water*, is a mixture of six identifiable streams, each rooted in the early days of Christianity. These streams make up the richness of our faith. Each one emphasizes part of the truth, and the vitality of each stream enhances the whole. Foster identifies those streams as evangelistic, contemplative, social action, holiness, charismatic and incarnational.

Family Identity

The Salvation Army, as a part of the body of Christ, is identified primarily as part of the holiness tradition, although the strong strains of the evangelistic and social action traditions also mark us. We are the children of Methodism, the heirs of John Wesley, the great 18th-century English religious reformer who, in his desire to revive the Anglican church, fostered the birth of Methodism.

Evangelical Methodists view Scripture as the written Word of God. They stress the believer's experience of a personal relationship with Jesus as Lord and Saviour, and the Holy Spirit as enabler of mission. The tradition emphasizes the inspiration of the Bible, the importance of a personal conversion experience, the presence of the Holy Spirit in the life of the believer and the call for the redemption of all creation—a mission bigger than just the salvation of the individual. It is this big view of God at work in the world through the individual that brings life, energy and warmth to the holiness tradition.

Our Articles of Faith (the 11 doctrines of The Salvation Army) come directly from 19th-century Methodism and anchor us

in the holiness tradition.

Surprising, then, that when a group of Salvationists from Canada, the United States, Mexico, South America, Australia, Britain and Sweden met in Winnipeg in September 2006 to discuss the need for a deeper education of Salvation Army lay and officer personnel, one of the common concerns was that we are losing our distinctive denominational identity. More than one person—in more than one language—lamented the fact that the Army was becoming “a generic evangelical church,” truncated from its Wesleyan-holiness roots. Is it true? Are we losing our family identity? And if so, how did it happen?

Let's look at some of the historical choices—made for the best of reasons—that have shaped who we are today.

More than one person lamented the fact that the Army was becoming “a generic evangelical church”

The Evangelical Choice

The dawn of the 20th century marked the beginning of the debate around the inerrancy of Scripture. Heated discussions abounded: Were the accounts in the Bible historically true? Were they myths? Some churches introduced new Sunday school curricula that leaned on the side of a more liberal view of the authority and inerrancy of the Bible. John Stott, the rector of All Soul's Church in London, England, outlined the evangelical response clearly in his statement that Scripture is master of our faith and beliefs. We believe something because it is in the Bible. We do not pick and choose which parts of the Bible are authoritative—it all is.

As main-line Methodism became involved in the debate and adopted a more liberal interpretation, The Salvation Army made its choice. We sided with the inerrant authority of the Bible—we chose to

be evangelicals. And with that, we moved into a community of resources and scholarship, bookstores, publishing houses and teaching tools dominated by the evangelical churches that came, in large measure, from the Reformed-Calvinist tradition. With the passage of time, the books we read, the people we talked to and their teaching influenced who we were and what we believed.

The Social Gospel

From its outset, The Salvation Army chose to identify with the dispossessed. The proclamation of the gospel was accompanied by an increasingly complex web of social services. The Army sought to be the presence of Christ in the total community. Early ventures in the battle against child prostitution or unsafe working conditions in England and the battle for penal reform in France were defining moments in our history. In this, we stood alongside a significant movement in Christianity at the time—the notion of the social gospel, a belief that faith compelled Christians to take action to reform society.

In the early 20th century, the connection between the action of the social gospel movement and its belief in the necessity of individual salvation loosened. For the Army's Founder, William Booth, there was no room for such a disconnection. He thought it illogical to talk about the Kingdom of God without pointing people to the Saviour. The Army made its choice and reinforced its identity as an evangelical movement. Only recently have we returned to a more active role, along with the more liberal mainline denominations, in the arena of social justice advocacy.

Church Growth

As we matured in the 1980s, we started to ask ourselves questions about our size, our growth and the health of our congregations. Church growth, a discipline based out of Fuller Theological Seminary, offered an analysis of what caused congregations to develop. Sensing our calling to engage



our communities and to take the gospel to all people, we invested significantly in church growth thinking. The studies and reading on the subject pushed us to analyze the needs of our neighbours and position ourselves as a community church that responded to the immediate areas surrounding our corps buildings.

Legalism

In *Streams of Living Water*, Richard Foster points out the strengths and weaknesses of each of the major streams of Christian thought and practice. For the holiness tradition, the strength is our emphasis on total commitment, the desire for purity of heart and living, and the warmth of personal experience. The weakness is the danger that we measure growth in personal holiness by a legalistic set of expectations around behaviour.

The ethical dimension of Christian life has never been in question. Jesus' intention was not to reduce standards of behav-

our but to make them higher (see his teaching in Matthew 5:21-30 concerning murder and adultery). But the essence of the gospel is that those higher standards are not made possible by *our* efforts but, rather, by the power and presence of God's Spirit in us.

Sometimes that message got lost in the holiness tradition when the focus was exclusively on the standards of behaviour themselves. Many of us remember teaching that urged us to try harder, give more and increase piety to "prove" our holiness. That sort of legalism proved to be arid and pushed many into the seeming comfort of a prosperity gospel, where God would supply all our needs if only we were "good."

Does It Matter?

The combined effect of all this has been a slow erosion of our Wesleyan holiness heritage. But what's wrong with being good evangelicals? What is so important about

our Wesleyan roots? Let me suggest three reasons why we should care.

1. How the gospel works

Our tradition emphasizes, in a beautiful way, how the gospel works to change lives. We come to Jesus as Saviour and are restored to fellowship with God. The barrier of sin is broken. But serious Christians want to do more and that leads to a quest to make Jesus our Lord. The values of the Kingdom become the benchmarks of our life. And the presence of the Holy Spirit makes it possible to live, albeit imperfectly, by those standards. We are not left to try to jump through hoops by our own effort.

2. Salt and light

Fully integrated living, made possible by the presence of the Holy Spirit, allows us to live as salt and light in the world (see Matthew 5: 13-16). Wesley's revival is credited with saving 18th-century England from the trauma of the revolution that swept France because of the total witness—spoken and lived—of Christians renewed and empowered by God's Spirit. The Bible tells us that when we live in this way we bring glory not to ourselves but to God. You don't have to be a Wesleyan to be salt and light, but our Wesleyan theological tradition helps us to understand what is happening.

3. Social justice

The Wesleyan notion of social holiness, the redemption of all creation, helps us focus on a key strand of biblical thinking. The tradition of social work and social renewal is part of the Wesleyan legacy. And part of The Salvation Army's great contribution to society in so many corners of the world has been its witness to social justice.

Have you ever noticed how so much of our legislation—anti-discrimination, child protection, abuse protection and civil-rights regulations—represents an attempt by a secular state to replicate the values of the Kingdom of God? Our social justice action makes the connection between the dream of a just society and a God whose Spirit awakens those values within us.

Evangelical Wesleyanism is growing again. The family is rediscovering its identity and its place in the Christian community. Let's understand who we are and where we come from. Let's celebrate the unique contribution our Army family can make to the Wesleyan family and, in turn, to the larger family of God. There is nothing generic about The Salvation Army. ☺



**Comr Max Feener, TC,
U.S.A. Southern Tty,
installs the new leaders
on behalf of the General**

Salvationists
come together
to welcome new
territorial leaders
and pledge their
support

by Major Ken Smith
Associate Editor, Salvationist

Working Together for God

On Thursday, July 12, a great crowd of Salvationists and friends gathered at Jackson's Point divisional camp north of Toronto to welcome Commissioners William W. and Marilyn D. Francis as the new territorial leaders for Canada and Bermuda. The occasion marked their official installation, which was conducted by Commissioners Max and Lennie Feener, Canadian officers currently serving as leaders of the U.S.A. Southern Territory.

An outdoor barbecue preceded the public meeting, giving guests an opportunity to meet informally with the Francis family and their family before the main event. Present for the occasion were their son and daughter-in-law, Captains Billy and Annalise Francis from the U.S.A. Eastern Territory, as well as their daughter, Susan Derence, Commissioner William Francis' 89-year-old mother, Marjorie Francis, and other family members who were there for encouragement and support.

Following an exhilarating prelude by the Canadian Staff Band (Bandmaster Brian

Burditt), the new leaders marched in from the back of the tent, especially set up for the occasion, to rousing applause by the large congregation. Colonel Glen Shepherd, chief secretary, welcomed those who had gathered and introduced young Emily Chinnery from Yorkminster Citadel, who presented the Francis family with a bouquet of flowers.

An immediate tone of worship was set for the evening with the congregational song *Praise, My Soul, the King of Heaven*, a prayer by Major Jean Moulton, secretary for personnel, and two praise choruses led by the staff band's worship team, reminding the congregation of God's faithfulness and inviting him to reign in their

hearts through his power. The Francis family's daughter, Susan, then read Scripture from Luke 4:14-20.

For its main contribution to the evening, the band presented *Lift Jesus High*, a new selection including the choruses *We Want to See Jesus Lifted High* and *I Exalt Thee*. The inspirational music preceded moments of consecration and commitment in which Commissioners Max and Lennie Feener, on behalf of the General, officially installed Commissioners William and Marilyn Francis as territorial commander and territorial president of women's ministries. Significantly, the three flags of Canada, Bermuda and The Salvation Army were

held by the Francis family's son, daughter and Commissioner William Francis' sister, Betty Flemming.

In introducing the Francis family, Commissioner Max Feener commented that they were "Jesus people." He spoke of their passionate love for God, each other, their family, people and The Salvation Army. Describing them as godly leaders with servant hearts, gifted communicators and wonderful pastors, he asked the congregation to give them their prayerful support as they commenced their new ministry. Commissioner Lennie Feener then read a message from General Shaw Clifton in which he commended the Francis family to the Canada and



A large crowd filled the tent that was especially set up for the occasion

Bermuda Territory.

Turning to the new territorial leaders, Commissioner Max Feener charged them to uphold the duties of their appointments. He reminded them that “the God who sustained you through all your previous years of service is the same Lord who will empower and enable you to lead.”

The congregation joined in prayer as Commissioners Francis knelt at the holiness table to consecrate themselves to their new tasks. Commissioner Lennie Feener offered a prayer of dedication in which she asked God to give them grace and strength to serve their people. The new leaders then stood, were formally introduced and greeted with a standing ovation by the appreciative congregation.

In her response, Commissioner Marilyn Francis acknowledged her gratitude to those present for the warmth of their welcome. Borrowing a line from Charles Wesley’s hymn *And Can It Be?*, she recounted her own experiences as a young child in giving her heart to the Lord and told of her introduction to the Army and subsequent years of service. Describing God’s marvelous intervention in her life, she asked, “And can it be ... that God can do all these things?” and answered her own question with a triumphant, “Yes, it can!” Describing Heaven as God’s ultimate purpose for all believers, she spoke of God’s peace, power and presence that we have to sustain us on our journey. “As Christians,” she said, “we need to get our eyes off earth and focus on why we are living.” She promised to serve the people of the Canada and Bermuda Territory and vowed, “By his grace we will work together.”

Following words of welcome by junior soldier Madeline Brown of Mississauga Temple, Steve Pavey of Richmond Hill Community Church spoke on behalf of sen-

ior soldiers throughout the territory. “Salvationists in Canada and Bermuda have been wrestling with many issues in recent years,” he noted. “We may not always agree or see eye-to-eye, but we are united in our commitment to Christ and The Salvation Army.”

Major Holly Patterson, director of Toronto immigration and refugee services, Ontario Central-East Division, spoke on behalf of officers from throughout the

than thank. I ask—ask the God of our Master, Jesus Christ, the God of glory—to make you intelligent and discerning in knowing him personally, your eyes focused and clear, so that you can see exactly what it is he is calling you to do, grasp the immensity of this glorious way of life he has for his followers, oh, the utter extravagance of his work in us who trust him—endless energy, boundless strength!” (Ephesians 1:15-19 *The Message*).



Photos: Timothy Cheng

territory. Quoting words from the Apostle Paul, she applied them to the new leaders, whose godly reputation had preceded their appointment to the territory. “When I heard of the solid trust you have in the Master Jesus and your outpouring of love to all the followers of Jesus, I couldn’t stop thanking God for you—every time I prayed, I’d think of you and give thanks. But I do more

The Francises’ son and daughter-in-law, Captains Billy and Annalise Francis, then presented a vocal duet, *The Prayer*. The song was an appropriate plea for God to bless and sustain the newly-installed leaders, granting them wisdom and grace as they take up their sacred responsibilities.

In his first official message as territorial commander, Commissioner William Francis

shared how he looked forward to working with Canadian and Bermudian Salvationists and spoke of his vision for the future. “My prayer is that together we will move forward in building the Kingdom and the Army in this great territory,” he commented. He referred to Jesus’ reading from the Book of Isaiah as recorded in Luke 4:18-19: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favour.”

Indicating that this was Jesus’ mission statement, the commissioner remarked that Salvationists must claim it for their own. He cited the example of the early Church, when Christians knew their true citizenship was not of this earth. “Those first-century Christians were noted for outliving, out-thinking and out-dying their contemporaries,” he said. “Like them, we must be convinced of our message, concerned for the lost and committed to evangelism. This is our duty as Salvationists.”

Following moments of reflection and response, as seekers came to kneel and renew their dedication to God, the meeting concluded with a final song of challenge in which the congregation prayed, “God of grace and God of glory, on thy people pour thy power.” The united prayer was echoed in the benediction given by Mrs. Marjorie Francis, Commissioner William Francis’ mother, before a final march from the staff band brought the evening to a triumphant conclusion.

The event marked the beginning of a new chapter for the Canada and Bermuda Territory. Salvationists were pleased to welcome their new leaders and look forward to serving under their ministry in the days to come. ☺



Was It a Sign?

God still moves in mysterious ways his wonders to perform

Commissioner William W. Francis, Territorial Commander

Do you believe in signs and premonitions? I do.

It was a hot, sultry evening in Atlanta. The year was 2000. During the day the temperature had climbed to an oppressive 37 C. While the world was midway through celebrating a new millennium, The Salvation Army gathered to celebrate its 135th anniversary. Thousands of Salvationists descended on Atlanta from nearly all of the 57 territories and commands for the International Millennial Congress led by General John Gowans. Every day from June 28 to July 2, Salvationists swarmed through Centennial Olympic Park on their way to the colossal,

newly-opened, 18,000-seat Phillips Arena.

On this night—Thursday, June 29—anticipation was in the air as the General and Commissioner Gisèle Gowans, followed by other dignitaries, were ushered into the auditorium to the march *The Canadian*, flawlessly played by the Canadian Staff Band under Bandmaster Brian Burditt. While not billed as such, for all intents and purposes, it was Canada and Bermuda night at the congress. The sizeable contingent of Canadian and Bermudian delegates packed one section of the arena, directly across from where the General was seated. Armed with Canadian flags, the delegation passionately cheered

whenever the Canadian Staff Band or anything else from the territory was mentioned.

Having been invited to sit with our friends, Commissioners Bill and Gwen Luttrell, we found ourselves in the middle of Canada's Olympic-class cheering section. We were swiftly handed our own miniature flags and joined the unbridled joy of that special occasion.

We have often reflected on that extraordinary evening in Atlanta. Little did we ever think that it was a sign of things to come!

Days after returning to territorial headquarters in New York, the Canadian War Cry appeared on our desks with a featured picture of the

Canadian delegates enthusiastically encouraging their compatriots participating in the congress program. And there we were—right in the middle of it all!

Seven years later, we are delighted to find ourselves back “in the middle of it all.” How pleased and honoured we are to now officially be part of the great Canada and Bermuda Territory. During the remarkable tent meeting at Jackson's Point on July 12, when we were installed as territorial leaders with the Army flag on our left and the Canada and Bermuda flags on our right, we thought of that memorable night in Atlanta. We rejoice that now we are in truth “under three flags!” S

*Canadian delegates enthusiastically encouraged their compatriots ...
and there we were—right in the middle of it all*



Then-Colonels William and Marilyn Francis join Canadian and Bermudian Salvationists at the International Millennial Congress in Atlanta, June 2000

OTHERS

SARROOTS urges Salvationists to reach “the last, the lost and the least”

by James Pedlar, Community Ministries Director, Quinte Region CFS, Ont.

Others. That was the focus of the fifth SARROOTS conference at Jackson's Point Camp on Canada Day weekend. It was an appropriate theme for Salvationists passionate about mission and renewal. William Booth's one-word telegram, sent around the world 100 years ago, crystallized the Army's commitment to reach “the last, the lost and the least.”

Salvationists met for three days to worship, pray and encourage one another in radical discipleship and authentic proclamation of the gospel. SARROOTS was not intended to provide pat answers. Rather, it brought hearts and minds together to seek answers from God by examining Scripture and listening to the ministry experiences of other believers.

On Friday night, Lt-Colonel Don Copple, DC, Ontario Central-East Division, challenged delegates to follow Jesus' example by ministering to the excluded. He asked whether or not the “blind and the lame” of our society—those on the fringes—would actually be welcomed in our congregations today. The next day, Jason Pope from the U.S.A. Southern Territory spoke of incarnational mission crossing boundaries of race, ethnicity and nationality using the story of the woman at the well from John 4. He also shared findings from his research into the sex trade in south-western China.

Morning Bible studies were led by Major Kevin Metcalf, territorial secretary for music and gospel arts, THQ corps ministries. Each day he explored the prophetic message of God's love as preached and lived out by Hosea. The shocking image of Israel's unfaithfulness, depicted as prostitution, was contrasted with God's unwavering covenant faithfulness and the continued rescue and reconciliation of his people. Major Metcalf reminded the group that God's words to Israel still apply to us today.

Creative approaches to prayer were also explored at a 24-hour prayer venue

and interactive prayer sessions, including a prayer labyrinth focused on “others.” Worship was led by Generations, a band from Cambridge, Ont., as well as by Chris Tidd and James Pedlar.

In small groups, people discussed immigration, social trends in Canada, politics, local church mission, sex trafficking, community partnerships and Salvation Army identity. A feature retained from SARROOTS 2006 was the “storytelling”



Cpt Curtis Cartmell shares from the Word




Leading worship in the great outdoors

*Delegates were
challenged to view all
we do in light of the
persistent biblical focus
on “others”*

session on Saturday afternoon, where five people shared stories of success in their ministries. An appeal raised over \$5,000 to support The Salvation Army's anti-sex trafficking work in Mexico.

On Sunday night, participants gathered for an outdoor worship service as the sun was setting. Testimonies of present-day miracles were shared, including stories

of deliverance from addiction, physical healing and dramatic answers to prayer. Using the story of the feeding of the 5,000, Captain Curtis Cartmell, DYS, Quebec and Northern Territories Division, encouraged everyone to bring whatever they have to God and trust him to do great things with their small offering. Major Sandra Ryan from Corps 614, Toronto, urged participants to shepherd those who have no shepherd, to reach out to “others” who are excluded in their communities.

Delegates were challenged, equipped and motivated to view all we do in light of the persistent biblical focus on “others.” Booth's simple, one-word telegram still speaks to us today. It points us back to Jesus—God in the flesh—who lived, died and rose again as the man for others. 

What Did Jesus Say About ...

Money and Possessions?

by Captain Amy Reardon

Christian Education Director, Northwest Division, U.S.A. Western Territory

This month, Salvationist begins a new series that takes a closer look at the teachings of Jesus—especially on difficult subjects such as money, politics, salvation and end-times. Often the gospel message becomes skewed over time by habitual reading and pat interpretations. But when we examine the words of Jesus with fresh eyes, we discover again the radical uniqueness of the Kingdom he came to earth to establish



When I was a child, I attended a Good News Club at my school once a week. The teachers developed a reward system that encouraged the kind of behaviour they wanted the children to exhibit. Anyone who sat very quietly, memorized a verse or brought a friend to the club earned a “Good News Buck.” We wanted to accrue as many bucks as possible, because once a month they could be used to purchase small toys or candy. Children respond well to such a reward system because they understand the basic principle: if you are good, you get stuff.

Adult Christians often have a more

pious way of expressing that same expectation for themselves: If I live a good Christian life, God will bless me. When we say, “God will bless me,” we often mean that God will give me more than just the things I need; he will give me the stuff I *want*. It’s a pretty ancient view to hold. When Job lost every material thing in his life, his friends assumed it was because of disobedience to God. Why? Because obedient people got good stuff, and bad people got it taken away. Or so they thought.

You would be hard-pressed to find biblical evidence that God rewards faithful people with overflowing pockets. But verses that instruct us to care for those with

empty pockets are plentiful. Jesus, in step with the Old Testament prophets, made regular reference to the poor and the need for justice. In fact, when he declared his mission on earth, he quoted Isaiah: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor ..." (Luke 4:18).

Jesus came to deliver justice and fairness. He did not come to grant permission

asked us to even the score, not deepen the disparity. Throughout the whole of Scripture, I cannot think of a subject that is returned to more frequently than that of justice for the oppressed—which would especially include the poor. It matters so much that in the parable of the sheep and the goats (see Matthew 25:31-46), those going to Heaven and those going to Hell are not separated by whether or not they said the sinner's prayer—they are separated by whether or not they took care of the poor and marginalized. Jesus tells us that those who feed the hungry, give drink to

ure prevented them from the relationship with God that would save them (see Luke 12:16-21, 16:19-31). He could find only one worthy purpose for wealth: to distribute it to the poor (see Luke 14:12-14). Apart from that, Jesus never mentions any benefit to be gained from materialism or fortune.

In Matthew 6:32-33, we are told that it is pagans who "run after" material things. Jesus instructs us to "seek first [God's] Kingdom and his righteousness." The Kingdom of God is where everyone is treated equally. Righteousness often misinterpreted as virtuosity is correctly translated as justice. When we sing the chorus *Seek Ye First the Kingdom of God*, we are singing about more than reading our Bibles and praying. We are singing about ceasing our pursuit of worldly goods and working toward equity on earth.

According to UNICEF, every \$500 contributed to their organization saves a child's life. Many of us feel that we don't have \$500 to spare. Yet we have closets full of more clothes than we need, we will buy a new car in the next few years, we will have a meal out this week, we might even go to a movie or a baseball game this month. Those with even greater financial means may contribute much to the poor, yet save enough for themselves to live lavishly. Perhaps our consciences are too easily soothed. We tell ourselves that we work hard, that we are good people, so we deserve good things. We forget that there are hard-working, good people around the world who cannot feed their children tonight.

But for every sacrifice we make so that we might take care of another human being, Jesus says: "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40). The joy of pleasing the Saviour, I suspect, is greater than the joy any possession or stack of cash could ever bring. ☺

*You would be hard-pressed
to find biblical evidence that
God rewards faithful people with
overflowing pockets*

the thirsty, clothe the naked and care for the sick and imprisoned will be welcomed into eternal life.

Maybe I could be more even-handed. For example, I could point out how possessions can be used for good. But if the question is: *What did Jesus say about money and possessions?*, the answer is that he made it clear that wealth is highly problematic.

A rich ruler asked what it would take to inherit eternal life, and Jesus told him that, along with keeping the commandments, he should sell his possessions and give to the poor. Only then would he have "treasure in Heaven" (see Matthew 19:21). Upon the man's dejection at that comment, Jesus remarked, "It is hard for the rich to enter the Kingdom of Heaven.... It is easier for a camel to go through the eye of a needle than for the rich to enter the Kingdom of God" (Matthew 19:23-24).

Jesus told parables that demonstrated how people's obsession with earthly treas-

for indulgent living, nor did he come to lavish goodies upon his disciples. Our North American extravagance robs people around the globe of their very lives. Jesus

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The Gospel According to Starbucks

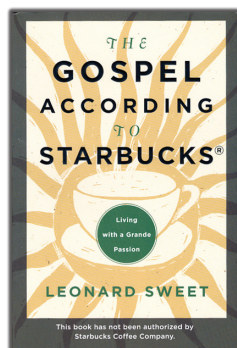
Leonard Sweet

Review by Ken Ramstead, Associate Editor, Faith & Friends

Leonard Sweet is a man who loves his coffee. "There are few things I enjoy more in life than what I call soulcafés: sharing good stories over good coffee," writes the popular speaker, professor of evangelism and author of more than 20 books. "My favourite soulcafé is communion coffee, which fuels passionate brainstorming with other dreamers and schemers. Coffee talk makes the best God talk."

Not surprisingly, Sweet's favourite brew is Starbucks. He's not alone. From its humble beginnings in 1971 in Seattle, Starbucks has grown to become the number one corporate success story of the last 25 years. Boasting more than 10,000 stores around the world, Starbucks sells four million cups of coffee in North America alone. Further, with a best-selling line of CDs as well as a new line of movies to follow *Akeelah* and

the Bee, "Starbucks has become an arbiter of pop culture, shaping popular tastes far beyond the flavour of a brewed drink. Starbucks is a lifestyle, not a coffee shop, a life house more than a coffeehouse," writes the author.




What does this have to do with you and your church? "Life is meant to be lived with passion," replies Sweet, "and that passion is found and practised through experiences, connection, symbols and images, and the full participation of every part of your being. Not only do these simple truths explain the phenomenal growth of Starbucks Coffee Company, they also point out the blind

spots, weaknesses and failures of the church to serve people at the level of life's bottom line: passion and meaning."

Sweet argues that we have to take a leaf from the Starbucks playbook and live our

spiritual life on an EPIC level. The acronym stands for Experience, Participation, Images that throb with meaning, and Connection.

Like Starbucks, people will line up at your church if you can deliver an *experience* of emotional strength and spontaneity. And unless the congregation *participates* in the life of your church, the experience will be as sterile as waiting in an endless line for a cup of coffee. Your church also has to be rich in Christian *images*, and your congregation must *connect* on a meaningful level. "All four EPIC elements, enlivened and intertwined, deliver grande passion," argues the author, "the life we're all thirsty for."

So the next time you wind up at a Starbucks or a Tim Hortons, order up a Black Eye (the author's favourite) or a double-double, and crack open this insightful book. Sweet's fresh approach to ministry may be just what the *barista* ordered. 

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RECOGNITION AND ENROLMENT

Officer Retirements

Majors Ken and Glennice Bonnar retired August 1 from their appointments as divisional leaders in the former Ontario East Division. Their lifelong ministry provided numerous opportunities for service in various



locations and cultures. Appointments in Canada included corps officership, training college staff and 16 years in administrative roles at DHQ and THQ. Their experience and qualifications as teachers provided wonderful opportunities of service in Hong Kong and Chikankata Mission in Zambia, Africa. Three years in the Singapore, Malaysia and Myanmar Territory was a further fulfilment of their love for missions and their personal dedication to serve internationally. Their two sons were always an integral part of their ministry

and commitment, particularly in the years they spent in Hong Kong and Africa. In retirement, Ken and Glennice look forward to spending more time with their children and grandchildren in Abbotsford, B.C. As they enter this new chapter of their lives, they claim God's promise from Judges 18:6: "Go in peace. Your journey has the Lord's approval."

Majors Tom and Brenda Browne entered training from Woodstock, Ont., in 1978, with their three children, Sherry, Matthew and Joshua. Commissioned as members of the Proclaimers of the Faith Session, they served in



corps appointments from the Maritimes to Western Canada, including Sussex, N.B., New Glasgow, N.S., Sault Ste. Marie, Orillia and St. Thomas, Ont., and Penticton, B.C., where they also gave oversight to a men's emergency shelter. Over the years, Tom has found strength in the biblical exhortation to "Trust in the Lord with all your heart

and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight" (Proverbs 3:5-6 *NIV*). Brenda has claimed the peace found in Psalm 46:10: "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth." As they enter retirement, the Brownes look forward to spending time with family and friends in Ontario.

Majors Don and Greta Oakley retired August 1 from their appointments as executive director and assistant executive director of the Booth Centre in Brantford, Ont. Originally from Sydney, N.S., Don was



commissioned in 1969 as a member of the Evangelists Session. In 1970, he married Lieutenant Colleen Bach and together they served in various corps and men's social services appointments until Colleen's promotion to Glory in 1982. Don then married Captain Greta Banfield in 1984. Entering training from Garnish,

N.L., Greta was commissioned in 1975 as a member of the Soldiers of the Cross Session and had served in corps and women's social services. Don and Greta served as corps officers at Orillia, Ont., then in various social services and family services appointments. They will reside in London, Ont.

Majors Clyde and Gladys Osmond retired July 1 following more than 25 years of ministry. Fourth-generation Newfoundland Salvationists, they served as envoys in Charlottetown, N.L., before entering training in



the God's Messengers Session in 1980. They spent 12 years in corps ministry in various Newfoundland corps and in Spryfield, N.S. Succeeding appointments came in the field of pastoral care at the Grace Hospital and Glenbrook Lodge in St. John's, N.L. Gladys spent a year as chaplain at the IWK hospital in Halifax while Clyde served at DHQ, Maritime Division. After Gladys received her degree in business administration, they served in Ontario North Division in the area of finance and business, with Gladys being the divisional business

administration officer. During a period of illness for Clyde, Gladys served as leadership development officer at THQ. In retirement the Osmonds look forward to spending time with their children and grandchildren.

Major Mary Janes entered training from Twillingate, N.L., in the Witnesses to the Faith Session. Together with her husband, Cyril, they served in corps and social services appointments before being appointed to the THQ finance department and later to DHQ in Toronto. Later appointments



included ministry in health services, where Mary particularly valued her appointments as chaplain in long-term care in St. John's, N.L., Orillia and Kitchener, Ont. Following two years as chaplain at the London Village in the Ontario Great Lakes Division, Mary continues to marvel at how God uses a life that is dedicated to him. She never could have imagined the doors of service that have been open to her and is fully convinced that God is "able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (see Ephesians 3:20). In retirement she will spend more time with her family and remain

open to God's leadings for further avenues of service.

Community Care a Priority



GRAND FALLS, N.L.—Eva Maidment retires following five years as CCMS at Grand Falls Citadel. She is shown with Cpts Morris and Wanda Vincent, COs, and new CCMS Melvina Thorne

BURLINGTON, ONT.—Outgoing CCMS Helen Reid and ACCMS Mjr Ivy Monk receive appreciation certificates acknowledging their faithful service. Helen served as a CCM worker for 25 years, the last five as CCMS assisted by Mjr Monk. They are shown with Mjrs Fred and Shirley Ash, COs, and new CCM Secretaries Durwood and Judy Jerrett



New Members Welcomed Across Territory



NEW WATERFORD, N.S.—Three new soldiers are enrolled by Cpts Jennifer and Bradley Reid, former COs. From left, Michelle Meery, Amanda Meery, Francis McMullin. Holding the flag is Michelle's and Amanda's father, Darren Meery

TORONTO—New soldiers Vaughan Downer, Kate Rowlands and Andrew Dolan of Scarborough Citadel display their Soldiers' Covenants



MUSGRAVETOWN, N.L.—Ten new soldiers are welcomed at Islandview Citadel by Mjrs Rex and Catherine Paddock, COs. Displaying their Soldiers' Covenants, from left, are Gary Holloway, Suyen Oldford, Jodine Chaulk, Rochelle Oldford, Brett Holloway, Lockyer Tucker, Caitlin Humby, Kim Tucker, Michael Holloway and Randall Myles



NEPEAN, ONT.—The corps family is growing at Bells Corners CC. Pictured are recent new members enrolled by Cpts Wilson and Darlene Sutton, COs. Front row, from left, Alicia Duggan, Hayley Sparling, Zachery Statham-Souliere and Breanna Radke, junior soldiers. Middle row, from left, Jeannine Leahy, Bill Martin and Margaret Whelan, senior soldiers. Back row, from left, Sharon Roy, George Bond and Anita Bond, adherents

THUNDER BAY, ONT.—Mjrs Rick and Drucella Pollard, COs, welcome eight new adherents. Front row, from left, Shannon Little (with sons Conner and Tanner), Connie Hurlbert, Daphne Sudano. Back row, from left, Baxter Jefford, William Little, Cecil Saville, Fred Hurlbert, Flippo Sudano



SAULT STE. MARIE, ONT.—Mjrs Paul and Gloria Wood, COs, welcome new soldiers Beverly Slagel, Allan Slagel and Denise Lendrum. Back row, from left, are Darrell Collar and RS Rhoda Slagel, course instructors, and Sam Samson holding the flag

GAZETTE INTERNATIONAL

Appointments/promotions

Lt-Col David Burrows, under-secretary for Africa, IHQ; Lt-Col Jean Burrows, administrative assistant (officer service records), international personnel department, IHQ; Mjrs Festus/Gloria Oloruntoba, CS and TSWM, Nigeria Tty, with rank of lt-colonel

TERRITORIAL Appointments

Mjr William Barthau, assistant social services secretary, THQ social services; Mjr John McFarlane, special assignment, THQ; Mjr Catherine McFarlane, chaplaincy studies, Toronto Grace Health Centre, THQ social services—health services section; Cpt Roxzena Hayden, CFS officer, Strathroy CFS, Ont. GL Div

Reinforcement personnel

Mjr Linda Bradbury, assistant director, School for Leadership Development, Evangeline Booth College, Atlanta, U.S.A. Southern Tty

Long service—25 years

Mjr Juanita Dueck

Long service—35 years

Mjr Lindsay Rowe

Leave of absence

Cpt David Warford

Retirement addresses

Mjrs Ken/Glennice Bonnar, 32640 Murray Ave, Abbotsford BC V2T 4T5; Mjrs Ernie/Sandra Reid, 7 Botwood Court, Innisfil ON L9S 1N6; Mjrs Marvin/Vera Youden, 14A Hillview Ave, Stephenville NL A2N 1S5

Promoted to Glory

Mjr Hector Elliott, from St. John's, N.L., Jun 28; Lt-Col Iris Fraser, from Nanaimo, B.C., from Jul 12; Mrs. Mjr Margaret Patterson, from Woodstock, Ont., Jul 16; Mjr Ruby Cotter, from Cobourg, Ont., Jul 19

Correction: In the August issue, Mjr Mary Janes was mistakenly listed as retiring from her final appointment at the A. R. Goudie Eventide Home in Kitchener, Ont. Her final appointment was as chaplain at the London Village, Ont. GL Div

CALENDAR

Commissioners William and Marilyn Francis

Sep 1 final program, Territorial School of Music and Gospel Arts, Scarborough Citadel, Toronto; Sep 7 officers' meeting, Ont. CE Div; Sep 14 officers' meeting, Man. & NW Ont. Div; Sep 15-16 cadets' welcome, Winnipeg; Sep 16 community barbecue, Winnipeg Grace General Hospital; Sep 23 Edmonton Temple; Sep 24 officers' meeting, Edmonton, Prairie

Div; Sep 25 officers' meeting, JPCC, GL Div; Sep 28-30 divisional leadership camp, Camp Starrigan, N.L. E Div; Oct 1-3 national divisional youth leaders' conference, Camp Hoblitzelle, Dallas, Tex., U.S.A. Southern Tty; Oct 6-11 International Doctrine Council, IHQ*; Oct 12 music festival, Hamilton, Ont. GL Div; Oct 15-19 corporate leadership course, JPCC; Oct 27-28 5th anniversary, Winterberry Heights, Hamilton, Ont.

*Comr William Francis only

Colonels Glen and Eleanor Shepherd

Sep 7 officers' meeting, Ont. CE Div; Sep 14 officers' meeting, Man. & NW Ont. Div; Sep 15-16 cadets' welcome, Winnipeg; Sep 17 Ethics Centre board*; Sep 21 installation of divisional leaders, Que. & N.T. Div; Sep 23 Castledowns Church, Edmonton; Sep 24 officers' meeting, Edmonton, Prairie Div; Sep 25 officers' meeting, JPCC, Ont. GL Div; Sep 28-29 WCBC board of trustees*; Oct 14 CFOT; Oct 15-19 corporate leadership course, JPCC

*Col Glen Shepherd only

General and Mrs. Bramwell H. Tillsley (Rtd)

Sep 8-13 holiness seminars, N.L. W Div; Sep 22-23 Quincy, Mass., U.S.A. Eastern Tty

Canadian Staff Band

Oct 13-14 Kitchener, Ont.

Long Service Recognition

OSHAWA, ONT.—Three members of Oshawa Temple Band are honoured for their many years of service. From left, Murray Whitehead, Bob Young (50 years each) and George Reid (45 years). Back row: Mjr Max Sturge, CO; BM Martin Richards



GRAND FALLS, N.L.—Cpts Morris and Wanda Vincent, COs, and BM Glenn Fisher, Grand Falls Citadel, congratulate Bandsman Wilmore Braye for 50 years of active banding

Public Relations Award

EDMONTON—During the Canadian Public Relations Society's national conference in June, **Lt-Col Hugh Tilley** was admitted as an honorary member of the College of Fellows "in recognition of exceptional professional capability, professional experience, contributions to the advancement of the profession and significant leadership in public relations." A member of the Public Relations Society since 1969, he is the first Salvation Army officer in Canada to receive this prestigious award. He was also given a life membership in the Toronto Public Relations Society. He is shown with Mjrs Ken Percy and George Patterson, divisional PR officers who had travelled with him to the conference from Toronto



Volunteer of the Year

LANGLEY, B.C.—A member of Langley Corps for the past 20 years, 94-year-old **Dorscie Patterson** has received the 2007 Shara Lee Volunteer Award from the British Columbia Hospice Palliative Care Association. She has been a dedicated volunteer visitor at Langley Hospice since 1983 and has given thousands of hours over the past 24 years. In addition to helping patients come to grips with terminal illness and disease, she serves on the board of directors for the Langley Hospice Society and is actively involved in various fundraising events and other activities. Envoy Gary Johnson, CO, writes, "Dorscie has recently accepted another three-year term to continue as a member of the hospice board. We are very proud of her achievement in being named Volunteer of the Year"



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TRIBUTE



ST. JOHN'S, N.L.—Born in Buchans, N.L., **Major Hector Elliott** grew up in The Salvation Army, participating in the corps as a bandsman and pianist. A teacher by profession, he entered training in 1972 as a member of the Followers of Christ Session. Corps appointments included Fortune, Gander and Park Street Citadel (Windsor), N.L., and Spryfield, N.S. While serving as education officer at St. John's CFOT, Hector sensed a call to overseas service and spent six years in Portugal as training officer, followed by seven years in Brazil, first as training principal, then DC for the Sao Paulo Division. Other appointments in Canada included overseas personnel officer at THQ and DSP, Maritime Div. His final appointment was as divisional co-ordinator of hospital chaplaincy services, N.L. E Div. Hector will be remembered for his sense of humour, contagious smile, listening ear and faithfulness to God and The Salvation Army. He leaves a legacy of love and faithfulness to Melva, his wife of 40 years and partner in ministry, sons Brian (Rochelle) and Barry (Abigail); grandsons Nathan and Jared; brothers Major Ivan (Bernice) and Basil; sister-in-law Jessie Elliott.

VANCOUVER—Born in 1918, **Ray Burge** entered a lifelong association with The Salvation Army through the "life-saving" groups at Grandview Corps, where he was a member of the cubs, scouts and rovers. As an adult, he served as rover leader, scoutmaster and divisional scout leader. He was also a district scout commissioner and a Baden-Powell Guild Master with Scouts Canada. His work in communications took him to various communities throughout the province and in retirement he served as a communications officer on the MV Anastasias, a Youth With A Mission mercy ship. He is survived by sons David and Bruce and their families.



VANCOUVER—**Nettie Burge (nee Sebire)** was born in Ramsey, Isle of Man, in 1918. When her family moved to Vancouver, she attended Grandview Corps, where she became involved with the Army's girl guards. Following marriage to her husband, Ray, in 1943, Nettie worked as a nurse in the various communities where he was employed. When they returned to Vancouver, she served as cub leader at Grandview Corps for many years, also becoming district cub master and district beaver leader with Scouts Canada. In retirement, she served as a nurse on the MV Anastasias, a Youth With A Mission mercy ship. Passing away within weeks of her husband's death, Nettie is survived by her sister, Iris Fuller, and by sons David and Bruce and their families.

CONCEPTION BAY SOUTH, N.L.—Born in 1925 in Monkstown, N.L., **Major James Pardy** helped his father with fishing and in the sawmill business, as well as spending two years as a Salvation Army envoy. Commissioned in 1955 as a member of the Soul Winners Session, Jim and his wife, Charlotte, ministered for more than 37 years as corps officers throughout Newfoundland. He also served in family services before retiring in 1990 from his final appointment as hospital chaplain in St. John's. A highly respected officer, Jim was a confident leader and a powerful, passionate preacher. In every appointment, he made an impact upon the people in his care and had a genuine concern for their spiritual welfare. He is remembered by sons John (Betty) and David (Faye), five grandchildren and three great-grandchildren.



POINT LEAMINGTON, N.L.—Born in Cottrell's Cove, N.L., in 1925, **Violet Annie Hutchcraft** was a faithful soldier and home league member, well loved and respected by all who knew her. Ann cared deeply about her family and those in need and had a unique sense of humour that endeared her to many. She would often witness to her faith in God and her commitment to The Salvation Army. Ann is lovingly remembered by five sons, three daughters, six daughters-in-law, one sister, two brothers, three sisters-in-law, 20 grandchildren, 12 great-grandchildren and many friends.

Answering Your Questions



This month we introduce a new feature in which readers are encouraged to write in with their questions to be answered by Colonel Eleanor Shepherd, spiritual life and prayer co-ordinator, THQ. You may e-mail Colonel Shepherd at eleanor_shepherd@can.salvationarmy.org or send your questions by mail to 2 Overlea Blvd, Toronto ON M4H 1P4.

This month's question:

I feel burned out by church. Do I really have to go?

If you are asking if you can still remain a Christian and not attend church, the answer is "yes." However, that avoids the real issue. Why do you feel burned out by church? It

sounds like attending church has become more of a chore than a joy. Scripture shows us that Christians meet together to mutually encourage each other as they worship together. Evidently, that is not your experience. Often the church functions imperfectly, if only because it is composed of imperfect people like you and me. You may want to explore with your pastor, or a mature Christian you respect, the frustration you are feeling. The danger of developing a habit of non-attendance at church can lead to an erosion of your faith from the lack of opportunity for Bible teaching and stimulation by other Christians. I pray that soon you will rediscover the joy of corporate worship and sense the presence and love of God through his people.

prayerzone

Prayer Diary 2007

September 1-6

Focus on Living the Vision: We envision an Army of cultural engagement

- 1 Pray for enlightenment and understanding in studying the triumphs and trials of the early Church as it shared the gospel
- 2 Pray that we will be inspired in ways to reach out to diverse communities
- 3 Pray for opportunities to learn about a variety of cultural backgrounds
- 4 Pray that our worshipping communities will be welcoming to people of all ethnicities
- 5 Pray for help in building relationships as we see our world from God's viewpoint
- 6 Pray that we will continually revisit Jesus' question: Who is my neighbour?

September 7-13

Focus on Bermuda Division

- 7 Pray that both short- and long-term solutions will be created to provide housing for Bermuda's homeless population
- 8 Pray that clients of the Harbour Light and Dreaming in Colour programs will find jobs when they complete their courses
- 9 Pray that Army youth will be inspired to take bold steps of faith as they reach out to their peers
- 10 Pray that Cedar Hill will continue to find new and innovative ways to flesh out its corps mission statement: "Christ's hands to the community around us"
- 11 Pray that Cedar Hill's ongoing integration of new members will bring a more youthful edge to the congregational makeup

- 12 Pray for a building extension for West End CC so they can host corps lunches and youth activities

- 13 Pray that West End CC will be able to extend its community outreach programs to include a soup run and prison ministry

September 14-20

Focus on Cadets of the Witnesses for Christ Session

- 14 Pray that God would knit God's Fellow Workers and Witnesses for Christ Sessions into a fellowship committed to being his people
- 15 Pray for cadet's children, that the transition might be smooth and they would settle into new surroundings with ease
- 16 Pray that the sending ministry units and families would know the peace of God in releasing their loved ones into training
- 17 Pray that God would clarify his call on the lives of cadets
- 18 Pray for staff as they work to create a healthy, open and affirming environment for learning and ministry opportunities
- 19 Pray for the ministry units in Winnipeg that partner with the Training College—for wisdom and guidance as they integrate cadets in their communities
- 20 Thank God for the faithful corps lay people who have mentored and been an example to Salvationists entering the ministry

September 21-27

Focus on Human Trafficking

- 21 Pray that there will be a greater awareness of the evils of human trafficking throughout the Canada and Bermuda Territory

- 22 Pray for opportunities for victim recognition training throughout the territory
- 23 Pray that more individuals will become involved with groups that are rescuing victims
- 24 Pray for the defeat of attempts to legalize prostitution in Canada
- 25 Pray that church members and leaders will live pure, clean lives as they continue to minister to victims of human trafficking
- 26 Pray that people will be stirred to participate in the International Days of Prayer and Fasting Against Human Trafficking (Sep 28-30)
- 27 Pray that the gospel message will reach the hearts of those who abuse and exploit others

September 28-30

Focus on Canadian Reinforcement Personnel

- 28 Pray for Comr M. Christine MacMillan, international director for social justice, IHQ
- 29 Pray for Cpts Stephen Court and Danielle Strickland, assistant secretary for personnel—officer education and territorial social justice director, Australia Southern Tty
- 30 Pray for the physical, emotional and spiritual needs of Canadian personnel serving in countries around the world

The 2007 Prayer Diary is available online at Salvationist.ca. To receive your copy by e-mail, contact Colonel Eleanor Shepherd, spiritual life and prayer co-ordinator, at eleanor_shepherd@can.salvationarmy.org

Through Many Dangers

Our darkest days can help us rediscover God's sustaining grace

by R. Paul Goodyear, *Financial Secretary, THQ*

The first few months of 2006 were the darkest days of my professional life. As an accountant, I thought I knew a great deal about fraud and the role of internal controls in preventing it. During my 20 years at THQ, I had been involved in investigating several cases of misappropriation of funds. Despite the strong Christian ethic of many of our officers, employees and volunteers, I knew it could happen to any organization—even The Salvation Army. But I had never imagined it could happen in the finance department itself.

All of my training and experience told me that our systems and controls were strong. More than that, we had hired good people who shared our values. Surely, the risks of fraud being perpetrated within our department were almost non-existent.

Just after Christmas 2005, that confidence was shattered when we discovered that the Army had been defrauded of \$2.3 million through a series of transactions that had taken place over the previous year and a half. But worst of all, these acts had been committed by one of our own staff, someone we trusted and admired.

My colleagues and I recognize that ours is a trusted role as stewards of the Army's financial resources. We work diligently to manage the funds under our care so that they are accounted for properly and invested wisely to maximize their support of the Army's mission. To discover that a clever fraudster had infiltrated our ranks, pretending to be one of us, and that almost from the inception of his employment, had deliberately and purposefully set out to defraud the Army, was horrifying. To think that our reputation as a department, and the trust that had been placed in all of us, could be damaged by the selfish acts of one individual was almost too much to bear.

I have come to understand how the early disciples must have felt when Judas, one of the most trusted among them, betrayed Jesus. No doubt, like us, they all felt somewhat responsible and wished that they could have seen or heard something


that might have allowed them to prevent the unimaginable.

In the end, all of the funds that had been stolen, and virtually all of our costs, were recovered through legal action and insurance coverage. In the process, forensic accountants, auditors and insurance investigators examined our systems and confirmed that our internal controls and procedures were strong. We learned that corporate fraud is much more common than one would think, that it happens in

Perhaps that is good, for it has provided the opportunity to reflect on what has been learned.

I would not wish to repeat the experience. But despite its obvious pain and difficulty, I've seen the hand of God at work through it all and believe that I am better because of it. During the days and weeks that followed the discovery, I came to a renewed high respect for all of my colleagues in the finance department. The incident was difficult for many of them, especially those who had worked closely with the perpetrator and for whom he was not only a co-worker but a friend. Their sense of betrayal was particularly acute. Without exception, however, the staff dealt with the situation professionally and simply got on with the job. Observing their dedication during a crisis experience like this has made me very proud of each one of them and I feel humbled to be their leader.

Their example and the unwavering support of senior Army leaders helped me hold my head high, even though we were being strongly criticized by those who assumed the incident must have reflected some failure on our part. The anonymous letters I received were troubling, but they were overshadowed by the telephone calls, cards and e-mails I received from so many, especially from respected retired officers who let me know they were praying for us. What particularly amazed me was the number of colleagues outside the organization who called to offer their support, those who shared their own experiences as victims of fraud and empathized. This provided numerous opportunities to witness to God's faithfulness.

Paul writes in Romans 8:28, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose." I have learned that God can bring good out of the darkest of days and the most overwhelming circumstances. He can use these experiences to make us better, reaffirm that he is with us and allow us to witness to his sustaining grace. 



Confidence was shattered when we discovered that the Army had been defrauded of \$2.3 million

the best organizations, and that regardless of the sophistication of an organization's control systems, they can only minimize, not eliminate, the risk of fraud.

In spite of these assurances, the situation has caused us to be even more vigilant about constantly testing and strengthening our internal controls.

Although the public media had much to say about what happened, it has not been possible to say much inside the Army until now. For many months, the forensic and legal processes demanded silence.



Highlights from
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